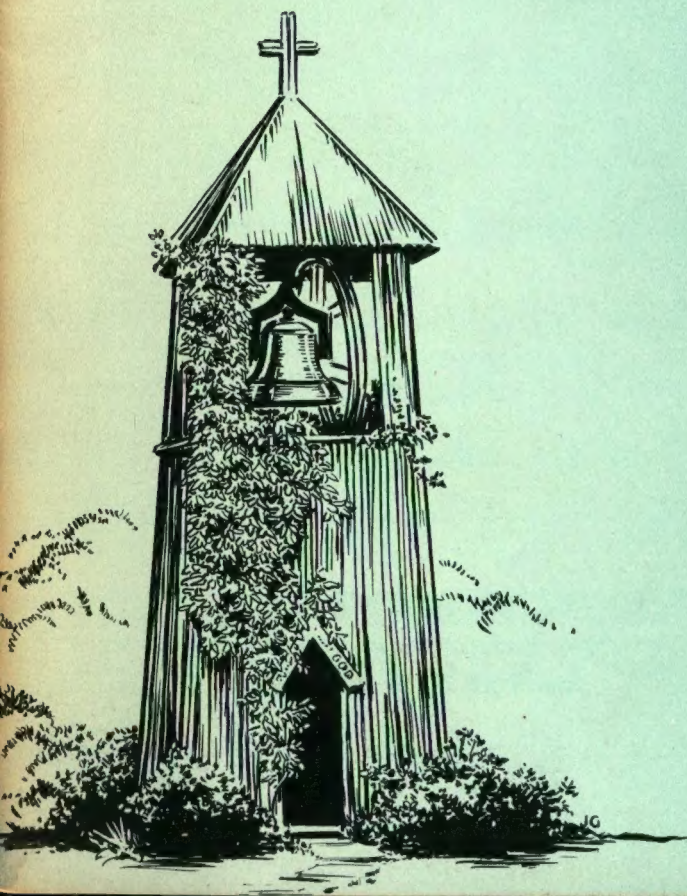


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James Lloyd Breck *on the Frontier*

by Robert S. Boshier



BUILDERS for CHRIST

JAMES LLOYD BRECK ON THE FRONTIER
BY ROBERT S. BOSHER

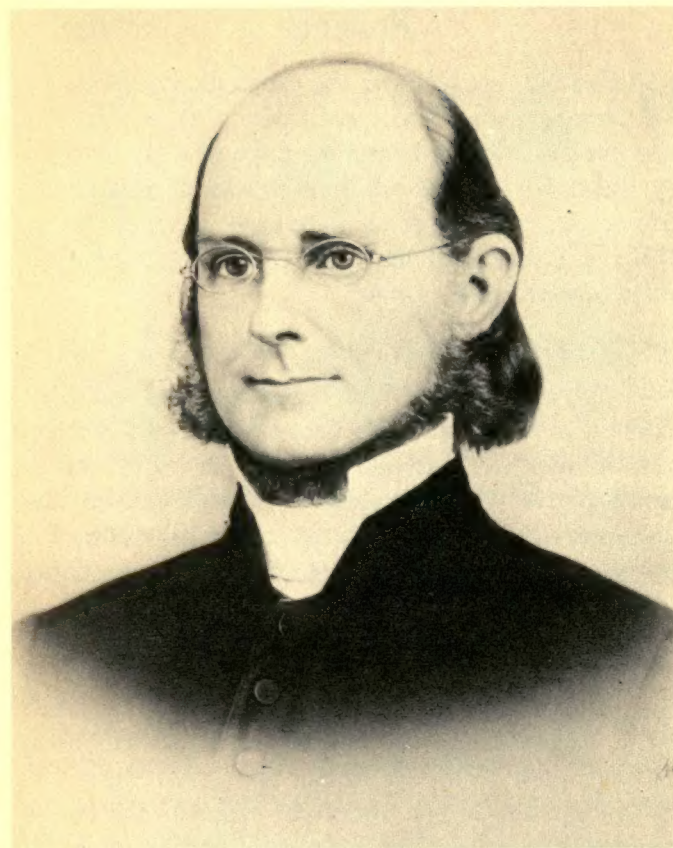
This pamphlet is one of a series of biographies of Builders for Christ edited by THE REV. POWEL MILLS DAWLEY, PH.D. Each pamphlet presents a glimpse into the life and work of a Christian who has responded to the call to a missionary vocation. The series covers a wide range of people, times, and places. All are of special interest and concern to Episcopalians. The general editor, Dr. Dawley, is Professor of Ecclesiastical History at the General Theological Seminary, New York, and the author of two volumes in the Church's Teaching series, Chapters in Church History and The Episcopal Church and Its Work.

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JAMES LLOYD BRECK
Founder of Nashotah House

The photograph reproduced here is from a large photograph now hanging in the refectory of Nashotah House, Nashotah, Wis. For permission to use this photograph and one of the bell tower on the cover, we are indebted to the Registrar of Nashotah House, the Rev. Robert L. Jacoby.

Prayers

BLESSED Lord Jesus, the Good Shepherd of the sheep, whose flocks are upon a thousand hills, who has put into our hearts the hope of a better country; bless all who search for thy sheep in scattered places, that they may fetch them home to thee; who art with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

O GOD our heavenly Father, we thank thee for the gift of thy dear Son. Grant that we who have received Him in our hearts may joyfully go forth with Him on many errands. Bless those who toil for thee in far-off places. Comfort them in their loneliness and unite our work to theirs. Accept our gifts, receive our prayers, and use us for the sake of thy Son, Jesus Christ our Lord. *Amen.*

O GOD, who hast made of one blood all the nations of men for to dwell on the face of the whole earth; we give thee most humble and hearty thanks for the revelation of thyself in thy Son Jesus Christ; for the commission to thy Church to proclaim the Gospel to every creature; for the apostles who, in obedience to thy will, carried the Gospel throughout the world; for those who have gone to the ends of the earth to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise thy Name out of every kindred and nation and tongue. To thee be ascribed the praise of their faith for ever and ever. *Amen.*

Breck on the Frontier

by ROBERT S. BOSHER

IN the year 1840 students at the General Theological Seminary were stirred by the visit of one of the great churchmen of the day, Jackson Kemper, the first missionary bishop of the Episcopal Church. After five years of strenuous work on the frontier, Bishop Kemper had come east to put before the young men studying for the ministry the desperate needs of the Church's Mission to the West.

"Bishop Kemper was here," wrote one of the seminarians to his family, "and addressed us on Friday night last. He gave very great satisfaction, and made us more proud of our Missionary Bishop than ever before. His two chief wants at the West are *means* and *men*: the first, to found seminaries of learning to be under the control of the Church; the second, laborers to assist him in preaching the Gospel. The good bishop spoke very plainly respecting the kind of men he wanted, the burthen of which was—self-denying men, men willing to go there and endure every species of hardship for the sake of Christ and His Church."

The writer was James Lloyd Breck, a young man of twenty in his second year at General Seminary, and one whose ardent nature was already tempered with a remarkable capacity for self-discipline and austerity.

Bishop Kemper's plea now awoke in him a vocation for service in the West which was to find fulfillment in one of the Episcopal Church's great missionary careers.

EARLY INFLUENCES

Two notable churchmen had already played a part in the formation of Lloyd Breck's character and ideals. William Augustus Muhlenberg had been his schoolmaster in Flushing, and later his pastor at the Church of the Holy Communion in New York City. Muhlenberg had done more than any priest in his day to revitalize the parochial and institutional life of the Church, and sought tirelessly to arouse his fellow clergy to a broader vision of the role that Anglicanism should play in the evangelizing of America. Undoubtedly, he helped Breck to see that the Episcopal Church must reach out to areas and to groups of people that it had never yet touched, and not rest content with its congregations in the towns and cities of the East.

No less important was the influence of William Rollinson Whittingham, the young professor of church history at the General Seminary, soon to become Bishop of Maryland. One of the earliest supporters of the Oxford Movement and its *Tracts for the Times*, Whittingham had fired many of his students with an eager longing for a Catholic revival in the American Church. "He is the very life of the seminary," wrote Breck, "and stamps the students with a measure of his own gifts and excellencies." From him Breck caught that enthusiasm for the Catholic heritage of Anglicanism which was one of the sources of his missionary zeal, and so largely determined the character of the institutions he founded.

THREE SEMINARIANS GO WEST

To men already awakened to a new sense of the Church's divine life and mission, Bishop Kemper's account of the religious needs of the frontier came as an exciting challenge, and within a few weeks Breck was again writing home: "The following is mooted in our class: that six or eight of us clan together, going out West, place ourselves under Bishop Kemper, all at one point, and there educate and preach; to live under one roof, constituted into a Religious House, under a Superior." During the year following, the scheme took definite shape, and in the summer of 1841 three members of the graduating class—Breck, William Adams, and John Henry Hobart, Jr.—set out for the West to establish a center of missionary activity in the newly opened Territory of Wisconsin.

Their venture required more initiative and courage than we might realize today. For more than fifty years the steady westward movement of settlers had been in progress; the frontier had advanced from the Alleghenies to the Mississippi, and in the older West, forests and prairies had already given way to settled communities and farmland. In all this great national expansion the Episcopal Church had had virtually no part. For a generation after the Revolutionary War its energies had been absorbed in a struggle for survival; later, it had seemed resigned to accepting the position of a small yet well established eastern denomination. Meanwhile, the vital task of evangelizing the frontier had been accomplished by fervent revivalists whose emotional preaching and informal prayer-meetings proved well adapted to the religious needs of a rough and primitive society. The Methodist circuit-rider and

the Baptist farmer-preacher bore a faithful and arduous witness to Christ over vast areas where the Episcopal missionary was unknown.

Only a few of the clergy, devoted men like Philander Chase, had joined in the westward migration of their people, and their individual efforts had been gravely handicapped by the lack of any support from the Church as a whole. Not until 1835 did the General Convention seriously turn its attention to the problem, and resolve that missionary work must henceforth be the corporate responsibility of all churchmen. The plan was approved of sending out missionary bishops with the means to plant and organize the Church in the western territories, and in theory at least the Episcopal Church was at last ready to take its place on the frontier.

BRECK'S ASSIGNMENT

UNFORTUNATELY, the promised support proved to be of a very meager kind, and for many years hard-pressed bishops like Jackson Kemper would continue to plead despairingly for "means and men." It did not take Kemper long to see what Bishop Chase had already learned from hard experience—that the Church in the East could not be counted on to supply the missionary clergy needed. The only practical remedy was to found seminaries on the frontier itself, to train young men who were already at home in the western scene. It was with this purpose in mind that the bishop had entrusted to Breck and his companions "the establishment of an institution combining the instruction of the young with missionary labors in neighboring villages."

Youthful and inexperienced, Lloyd Breck approached his task with a conception of missionary strategy which was wholly opposed to existing practice in the Episcopal Church. His views were largely influenced by the monastic ideal and by his admiration for the great missionary achievements of the monasteries in centuries past. Since he had at this time no first-hand knowledge either of monasticism or of frontier life, his original design was fated to undergo many changes under the pressure of circumstance. But Breck never surrendered his basic conviction—that in western missionary work the only practical policy for the Episcopal Church was a strong concentration, rather than diffusion, of its men and resources.

As he was to put it in later years, the usual idea was that "the bishop would *distribute* and locate his presbyters at isolated points, where young cities were likely to spring up, and as a superintendent would visit them, and encourage them in their isolation." But to his mind such a plan seemed unrealistic: "the first aim of the new Bishop should be *centralization*. He does not count his forces and distribute them asunder as wide as the poles; but he looks over the field to find the proper *fulcrum*; and, establishing himself upon it, proceeds to rally his men at the center, and here puts them to work, and from this they radiate along with him over the whole diocese." In the situation which actually confronted the Episcopal Church—that of a minority body with limited resources in a largely unsympathetic environment—Breck was convinced that a strong diocesan center and institutions should be the first rather than the last step of a missionary program. From this focus of strength the work of evangelism would be ex-

tended outward in a growing radius, rather than dissipated by attempting to start work in a dozen spots at once.

A BEGINNING AT NASHOTAH

AT Nashotah, on the Wisconsin frontier, Breck first put his theories into practice. Here, in 1842, a large tract of land on the shores of twin lakes was purchased, and a small group of frame buildings gradually erected. In the beginning there were many difficulties and discouragements; after the first year, Richard Cadle, an experienced priest whom Bishop Kemper had placed in charge, resigned, and young Hobart returned East. The early years placed heavy responsibility on Breck, demanding much self-denial and hard physical endurance of all; but as he wrote, "having had to struggle along, we have gained that experience which no amount of money could have bought; we are a brotherhood banded together, supported out of one common purse, into which the proceeds of our labor, as well as the charities of the Church, are all cast."

Though Wisconsin was still virtually a wilderness, with its thirty thousand recent settlers widely scattered, there was no want of work for the mission. Students came in steadily; by 1844 the little community already numbered nineteen, of whom thirteen were preparing for the ministry. Under Breck's resolute hand, the establishment took on a definitely monastic character. Though there were no vows taken, a strict discipline prevailed, and a rigid schedule of worship, study, and manual work was adhered to; Breck was referred to as Superior, and the seminarians were lay-brothers. As far as possible, the life was made self-

supporting, and the cost to the students reduced to a negligible sum. "The students," Breck wrote, "are sons of farmers; like ourselves poor, but not the less worthy for that. They work four hours a day for their board and washing and we give them their education without cost. Thus their clothing is their only expense; and to enable them to purchase this, we give them six weeks vacation during harvest, when they can earn the highest wages. In the winter they can split rails for fencing in the spring. Brother Adams and myself work four hours, except when we are teaching or doing missionary labor. We must all work for our board."

A DAY AT NASHOTAH

THE day began at Nashotah at 4:30 a.m., when the rising bell sounded, and ten minutes later a roll call was held in front of the school building. Private devotions lasted until 6:30, followed by Morning Prayer in the chapel. Breakfast was at 7:00, and as was the custom at all meals, a book was read aloud. Recitations occupied the morning, briefly interrupted for the saying of the Litany at 9:00. At noon, there was a voluntary service of the Holy Eucharist. Lunch was at 12:30, and an hour later students began their duties around the mission: farming, washing, cleaning-up, teaching, and the like. At 6:30 the roll was called again, and the lay brothers marched in procession to the chapel for Evening Prayer. After supper the students were left free for recreation or study until the gathering for Family Prayers at 9:00. An hour later, lights were put out; this rule was strictly enforced by a watchman, who reported to the Superior before the latter retired for the night. "For many," commented

Breck, "it would doubtless be a life of much self-denial, but its tendency is admirably adapted to the formation of a missionary character."

TO ACCOMPLISH A GREAT WORK

CERTAINLY, the underlying missionary purpose of the establishment was never lost sight of. "We came West to accomplish a great work," Breck declared, "*viz.*, to found a brotherhood, which should evangelize the country about it." Within a year of Nashotah's founding, twelve preaching stations had been started within a fifteen mile radius, and soon a succession of small frame churches was being raised in the neighboring countryside. In addition to his heavy responsibilities at the mission center, Breck found time for constant pastoral work among the settlers, and with the aid of his students maintained a strenuous program of preaching, catechizing, and visiting, endeavoring to commend the Church to the Swedish and Norwegian settlements now springing up in Wisconsin. He could write proudly—as could few Episcopal missionaries before his time: "The advantage of an early arrival within the Territory told not only upon the churchmen, but also upon the entire community in some point or other. Many became churchmen, and all respected the Church, if for no other reason, for this—that she was first upon the ground."

By 1847 he could report that 167 families had already been added to the original twenty church families in the neighborhood; there had been 305 baptisms and 107 confirmations, with eight parishes now fully organized within the original bounds of the mission. In the same year, six students of the seminary were

ordained, three of them becoming pastors to the congregations they had helped build up during their years of training. Moreover, a parish school of fifty children had been added to the activities at Nashotah.

Undoubtedly, Breck found his deepest joy in his pastoral work, and soon learned how to win the respect and friendship of even the roughest settlers. He speaks gratefully of the hearty welcome he received on "a thousand occasions," when he would stop overnight in a remote cabin. "The happy group of the evening always made me forget the toil of so many hours spent amidst the lonely woods, or on the yet more lonely prairie." The rewards of the backwoods missionary, he added, made the hardships of the life count for nothing.

A vivid impression of Breck at this period is given in the recently published journal of a Swedish settler, Gustaf Unonius. It was not long after the family's arrival at Pine Lake that Breck called upon them. "From the very first, his personality made an impression that I shall never forget," wrote the young pioneer. "It was impossible to see him without feeling oneself attracted to him through both love and esteem. With a most youthful and even jovial appearance, there was in him a dignified seriousness. The kindly, unaffected friendliness which characterized him would never permit anyone to forget that his mission was to command, teach, and be an example to others in word and personal communion. On his very first visit, Mr. Breck led our conversation into religious channels. The amiability of the man himself and his engaging ways made his simple words and admonitions, on purpose kept plain, leave a deep impression on me. Before we went to bed, he conducted evening devotions with us, and likewise

in the morning before we went to our work. In addition to the family worship, our new acquaintance quietly engaged in private devotion, kneeling at his bedside before going to bed in the evening and immediately upon arising in the morning. He did this without ostentation and without any sentimentalities spoken either before or afterwards. I felt myself involuntarily attracted to the godly man, and regarded him with veneration." This encounter with Breck was, in fact, a turning point in Unonius' life; he became a student at Nashotah, and after ordination served as pastor to two Scandinavian congregations organized by Breck.

JOURNEYS FURTHER AFIELD

DURING the summer vacations Breck ranged further afield. In 1844, accompanied by a number of seminarians, he journeyed through the Oneida country to the capital of the Territory. His account gives a good picture of what the frontier missionary accepted as normal. "We were out on the journey four weeks and one and a half days; and during the entire time lived in our tent, except once or twice when we had to change our quarters for a hay-mow—owing to the flooded state of a part of the country. We had the hardest weather to contend with, and the most terrible of woods. Road, bridges, were carried away, and we had to ford streams every half-hour during a part of the way. We travelled over a prairie country twenty-one miles without seeing a house or meeting a living creature. I officiated the first two Sundays to Indians, the Brothertowns and Oneidas, who are quite well civilized; on the next Sunday to a body of Fourierites; and on the third to American citizens. I believe our journey

to have effected the purpose for which we went forth."

By 1850 the work at Nashotah was firmly established, with an influence widely felt in the western field; but Breck admitted unhappily that his original ideal had lost its hold. Two years before, a board of trustees had been formed to control the property, and his authority was no longer supreme. The educational part of the work was assuming an ever greater importance, and with it the desire of students and teachers for a more conventional form of seminary life. To the founder, the growing resistance to his system—a celibate community life of monastic severity—was a bitter grief. On a trip east to raise additional funds for the mission, he took counsel with a number of his friends, including Dr. Muhlenberg, and decided that the time for a separation had come. "All approved of Nashotah undergoing a change," he wrote to a former pupil, "and this change to be a church school, and married clergy introduced, whilst I should go again on to the frontier, aided by clergy, and do the same work over again, but far better, I trust, than hitherto." The failure of the "original system" he ascribed to "the want of co-laborers amongst the clergy in the House, under one discipline, and laboring for its furtherance amongst the students and themselves." But he added, "I am so far firmly persuaded of the truth and efficiency of the system, as to be ready to embark in a like effort again."

WESTWARD TO MINNESOTA

WITH the warm approval of Bishop Kemper, and the financial aid of faithful friends in the East, Lloyd Breck laid his plans for a new foundation in Minnesota. After a farewell visit to Nashotah, now entrusted

to a new president who was much to his liking, Breck with two clerical associates and a seminarian set out upon the five hundred mile journey westward. Crossing the Mississippi by canoe, they touched Minnesota ground for the first time on June 24, 1850. Here, characteristically, the leader's first act was to erect a rude altar and cross, and offer the Holy Eucharist, while his friends stood on watchful guard against hostile Indians.

Minnesota at this date was even more a frontier wilderness than Wisconsin had been ten years before. "Our road lay through an uninhabited country," Breck wrote to his sister, "which is yet the condition of most of Minnesota. Only here and there is a settler, and occasionally a settlement. This, though harder for us, is better for the Church; the earlier the Church enters a new country, the better it will be for the Church, after a few years." The missionaries settled at St. Paul, a growing town of sixteen hundred inhabitants, living for two months in a tent until they could build themselves a log cabin. A small church for the settlement was soon under way, and the clergy also embarked on a heavy schedule of itinerant ministry in the surrounding countryside.

"This is frontier work," Breck reported, "such as must be done by someone, if the great object is to be accomplished. During the first six months (within the Mission proper) we travelled 3,056 miles on foot, beside 1,583 miles in land carriage or by water, dividing our entire time and ourselves up in the service of fifteen different stations, at all which, except two, we have the most regular appointments. It will gratify you to know that we have been well received everywhere, and that our services are well attended."

For two years the associate mission at St. Paul's was carried on with notable success, and then several factors led to its dissolution. Bishop Kemper opposed the establishment of a seminary as premature and likely to damage the prospects of Nashotah, a decision that was a keen disappointment to Breck, who had envisaged a new Nashotah House in Minnesota. One of the clergy returned east, and the other became rector of the newly established parish in St. Paul. More important, Breck himself was increasingly absorbed by a branch of the original work: the mission to the Chipewyan Indians at Gull Lake, some 175 miles northwest of St. Paul.

MISSION TO THE INDIANS

HERE at St. Columba's Mission, Breck settled in 1852 to undertake with the same energy and enthusiasm a wholly new kind of missionary service. Believing that he had now embarked on a lifelong task, he entered into the work without reservation, devoting all the time he could to the study of the Indian language, and of Indian customs and ways of thought. As usual his plans were on a grand scale; he looked on St. Columba's as the first entrance to a mission field extending north to the Red River and west to the line of the Dakotas—possibly, in the future, an Indian diocese with its own bishop. Not surprisingly, he had his own decided ideas about the proper missionary strategy; he harbored no doubt whatever that to Christianize and to civilize the Indian were two parts of the same process. The savage must be got out of his tepee and into a house, and exchange his blanket for modern dress. The first log house at St. Columba's seems to have been

built as much for an object lesson to the poor Indian as for the comfort of the missionaries.

Whatever the shortcomings of his policy from a modern viewpoint, there can be no doubt that from the start the work was a remarkable success—the more so, that missions of other churches in the area had already failed. As one of Breck's companions wrote later, "When we set up our tent on the lake shore, there were no Indian wigwams, no beginnings of civilization; only the trees and the lake and the small tent of the great pioneer. Dr. Breck did not seem to seek these people; they came to him and set up their homes, and so made a village around the tall white man." Buildings were gradually erected, and a school started; while centered around the mission was an extensive farm worked by Indian labor. In the chapel there was an average daily attendance of fifty at Morning and Evening Prayer.

St. Columba's was a patriarchal community, with its life carefully ordered and regulated by the founder. "The success we met with for the first three years was remarkable," says the writer quoted above. "Men, including chiefs and braves, went to work with the axe, the hoe, and other implements used in agriculture and carpentry. Women rapidly learned sewing, cookery, washing, ironing, etc. Mission houses were built, and as many as thirty-five children at one time admitted within their walls for education in the arts and duties of life, as well as book learning. The pagan grand medicine arts faded silently away. Nearly one hundred men, women, and children were already baptized and habited as the whites." The fame of the mission spread rapidly; as many as seven different tribes invited Breck

to come among them for a similar ministry, while the Governor of Minnesota and the Indian Agent sent formal congratulations. Breck himself was more than content; "a lifelong labor opens before me in the red man's country," he wrote in 1855, "and I have no wish to return to the white field. I feel as perfectly at home among the aborigines as I ever did at Nashotah."

But within a year the situation changed, and troubles began. "Up to this period," Breck noted, "our work had been in the country peculiarly as Indian; that is to say, unmixed with the white man." Now the old story of whisky peddling, lawless depredations on Indian villages, and injustice without redress was re-enacted in the area, and an atmosphere of bitter hostility replaced the former friendliness and trust. The removal of Federal troops at the end of the year touched off uprisings among the Indians, and there were massacres of the border settlers. The frequent appearance of parties of drunken Indians at the mission, with the threat of worse to come, convinced Breck that the work must be given up for the time being, and he faced with calm acceptance the necessity for still another move. But these years had not been wasted. His mission had broken ground for the Episcopal Church in a new field, and laid foundations for all that Bishop Whipple and Bishop Hare were to accomplish among the tribes in later years. One of Breck's own converts, the Indian priest Enmegahbowh, was to labor faithfully among his people to the ripe age of ninety-three, and the mission at St. Columba's, together with Breck's later work at Faribault in Sioux territory, can claim the credit for destroying the ancient enmity between the Ojibway and Sioux peoples.

NEW BEGINNINGS: A MISSION IN FARIBAULT

THE new associate mission which Breck organized at Faribault, Minnesota, in 1858, followed a familiar pattern with one exception: three years before, the founder had abandoned the celibate ideal, and was now happily married. His confidence and resourcefulness were undiminished; it was said of him that he always found in defeat the stepping-stone to a new enterprise. There were only six communicants in Faribault when Breck and his associates began holding services in a one-room mission building, but the town rapidly became the center of a new missionary field. The new school soon boasted six theological students, and fifty-six day scholars under careful church training.

When in 1859 Henry Benjamin Whipple was consecrated first Bishop of Minnesota, and indicated his wish to fix his residence at Faribault, Breck was delighted. It had been ever his ideal that in the associate mission scheme the bishop should be the head. "Everything to make a bishop strong for his work is already here," he wrote.

In 1863, in the midst of the Civil War, he made one of his periodic tours through the East, which did so much to awaken churchmen there to the urgency of the missionary cause. Speaking in some sixty-five congregations and seventy Sunday schools, he asked gifts for a cathedral church in Faribault, as a vital aid to missionary expansion in the western field. "The hub must be the strongest part of the wheel," he declared, "or else all will fall crumbling in upon it. This bishop's church, built by the offerings of the faithful everywhere, will be a fitting testimony in our day of a return to the system of missionary centers, such as

wrought so effectually in the spread of Christianity in the earliest and best days of the Church. To accomplish so important an object at this early period of a diocese, I have consented to this day and night toil, of weekday and Sunday, for the past nine months." His object was fully realized, and the first cathedral in the American Episcopal Church is one of the lasting monuments of Breck's labors in Minnesota.

CALIFORNIA BECKONS

THE work in Faribault prospered steadily, and on the tenth anniversary of his arrival, Breck could look with satisfaction on the strong church center he had developed. Though he was now almost fifty years old, the longing to push on to a more distant frontier took possession of him once more. "The time has at length come for me to resign," he confided to his brother Charles, "and make an advance again towards the setting sun. All that I have put my hand to here has been abundantly blessed, and has become so matured as to admit of my going out. The field I have chosen is the most glorious one in the world—*California!* There is not a School of the Prophets there, and but two or three candidates for the ministry."

On Trinity Sunday, 1867, following the ordination of six of his students, he left Faribault with the affectionate "God-speed and blessing" of his bishop. The new associate mission was organized in the East. The new group was the largest which Breck ever assembled, fourteen in all, and included four priests in addition to divinity students and matrons for the schools. A solemn service of commissioning was held in the Church of the Ascension, and then the party embarked

for the long voyage around the coast. It has been suggested that Breck had little idea of what to expect in California, and imagined that savages would greet him when he landed on the shores of a wilderness. But in fact he was well aware that the Church was already firmly established there in a well-organized diocese numbering thirty-eight clergy. His letters make clear the reason for his choice of location: "this vast Pacific coast, destined at no distant day to become an empire in wealth and population, is as yet destitute of a School of the Prophets for raising up a native ministry. My object is to locate in some central and accessible agricultural district; place ourselves and work under the bishop of those parts, and commence the education on young men for the ministry."

So, at Benicia, thirty miles across the bay from San Francisco, in buildings purchased from a defunct college, Breck established the Missionary College of St. Augustine. The main building, Epiphany Hall, was used as a seminary, and within a few months' time had attracted eight candidates for the ministry. A boys' boarding school was soon flourishing, with more than one hundred students; next, in 1871, St. Mary's School for girls opened its doors. In addition, the usual circuit of preaching outstations was set up, and from these there developed the five parishes which today are the only surviving part of Breck's last enterprise.

Here on the western coast Lloyd Breck passed the few remaining years of his life, active to the end, and enjoying the honor and respect of the whole Church. "I look back and realize the blessings which have followed me in my missionary path of thirty-two years' travail on the border," he could write contentedly in

1873, "and find all that I have laid my hands unto prospering. I have reason indeed to thank God and take courage for the future of my ministerial life. This work on the broad Pacific Coast is the grandest yet wrought out by all our missions." Death came to him three years later, after a brief illness; he faced the end with perfect serenity, receiving the last rites of the Church on the Feast of the Annunciation. To the end his thoughts were of his work, and almost his final act was to dictate a letter planning a chapel for his school, "that the children might worship the Lord in beauty of holiness."

APOSTLE OF THE WILDERNESS

AN Archbishop of Canterbury named Breck "the Apostle of the Wilderness," and it was a title fittingly bestowed. No priest of the American Church worked more devotedly to plant the Cross on the ever shifting frontier, or did more to win for his Church a place in the new America of the West. Still serving the Church today are two theological seminaries, two schools, a cathedral, at least twelve parish churches, and an extensive Indian mission, all founded by James Lloyd Breck, and all established under frontier conditions. In terms of the new vision and steady impetus which he imparted to western missionary work during a crucial period, his general influence is incalculable. But above all is the example, now enriching our heritage, of a great missionary life, of a vocation accepted and fulfilled in the spirit of his Lord: *When he saw the multitudes, he was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd.*

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